



تلاوت کی فضیلت

Excellence of Reciting The Holy Quran



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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abū Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. The translation Majlis has translated this booklet into **English**. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [Ṣawāb].

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ث	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ه / و / ة	Ĥ/ĥ
ٹ	Ĥ/ĥ	ص	Ṣ/ṣ	ی	Y/y
ث	Š/š	ض	Ḍ/ḍ	ے	Y/y
ج	J/j	ط	Ṭ/ṭ	اَ	A/a
چ	Ch	ظ	Ẓ/ẓ	اُ	U/u
ح	Ḥ/ḥ	ع	‘	اِ	I/i
خ	Kh/kh	غ	Gh/gh	اِيّ	Ū/ū
د	D/d	ف	F/f	اِيّ	Ī/ī
ڈ	Ḍ/ḍ	ق	Q/q	اِ	Ā/ā
ذ	Ẓ/ẓ	ک	K/k	اِ	

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Excellence of Reciting The Holy Qurān

No matter how hard Satan tries to prevent you from reading this booklet, do read it all; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will come across an invaluable treasure of information and knowledge.

The Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Beloved of Allah ﷺ, the Comforter of the Hearts, the Mercy for the Universe, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Recitation of Ṣalāt upon me is Nūr [light] on the Bridge of Ṣirāṭ. Whoever recites Ṣalāt upon me 80 times on Friday; 80 years of his sins will be forgiven.”

(*Mu’jam Ṣaghīr*, pp. 320, *Hadīṣ* 5191)

*May the teachings of the Qurān prevail; this is my prayer
Over all other flags, may the flag of Islam fly higher*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Greatness of a Devotee of the Holy Qurān

Sayyidunā Shaykh Šābit Bunānī رَحِمَهُ اللَّهُ تَعَالَى used to complete the recitation of the Holy Qurān once every day. He رَحِمَهُ اللَّهُ تَعَالَى would

always observe fast during the day and offer supererogatory Ṣalāḥ throughout the night. He would always offer 2 Rak'ats of Nafl Ṣalāḥ in every Maṣjid he passed by (this Ṣalāḥ is known as Taḥiyya-tul-Masjid). Revealing the blessings bestowed upon him, he says, “I have completed the recitation of the entire Holy Qurān and I have wept in the court of my Lord عَزَّوَجَلَّ next to each and every pillar of the Jāmi'ah Maṣjid.”

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had exceptional love for Ṣalāḥ and for the recitation of the Holy Qurān, and the extent of the blessings upon him is coveted. Consequently, after his passing away, during the burial, suddenly a brick slipped and fell into the grave. When some people leaned in to pick up the brick they were amazed to see that the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was standing in his grave and offering his Ṣalāḥ! When his family members were asked about this, his respected daughter said, “My honourable father رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would make the following supplication every day, ‘O Allah عَزَّوَجَلَّ! If you grant anybody the blessing of offering Ṣalāḥ in his grave after death, then privilege me too [with such a blessing].’” It is reported that whenever people would pass close by the blessed tomb of the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, they would hear the utterance of the recitation of the Holy Qurān coming from inside the blessed grave. (*Hilyat-ul-Awliyā, pp. 362 to 366, vol. 2*)

May Allah عَزَّوَجَلَّ have mercy on him and May He عَزَّوَجَلَّ forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ten Virtues for One Letter

The Noble and Glorious Qurān is the Sacred Word of Allah عَزَّوَجَلَّ; reading the Qurān, teaching the Qurān, listening to the Qurān, and reciting the Qurān for others to listen to, are all rewarding acts. On reciting one letter of the Holy Qurān, one reaps ten virtues. In this

respect, the Holy Prophet ﷺ has stated, “Whoever recites one letter of the Book of Allah عَزَّوَجَلَّ, he will get one virtue which will be equivalent to ten virtues. I am not saying that Alif-Lām-Mīm (آلَم) is one letter; in fact Alif (إِيف) is one letter, Lām (لَام) is one letter, and Mīm (مِيم) is one letter.” (*Jāmi’ Tirmizi*, pp. 417, vol. 4, Ḥadīṣ 2919)

*To recite the Qurān, O my Lord! Give me the ability,
So that heart may be cleansed from the iniquity*

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Best Person

The Embodiment of Nūr, the Noble Prophet ﷺ has stated: *‘خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ’* Meaning: *The best person amongst you is the one who learnt the Holy Qurān, and taught it to others.* (*Saḥīḥ Bukhārī*, pp. 410, vol. 3 Ḥadīṣ 5027)

Sayyidunā Abū ‘Abd-ur-Raḥmān Sulamī رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to teach the Holy Qurān in the Maṣjid and he would say, “This Ḥadīṣ has made me seated here.” (*Faiḍ-ul-Qadīr*, pp. 618, vol. 3, Ḥadīṣ 3983)

*O Allah عَزَّوَجَلَّ! Make me a Ḥāfiẓ of the Holy Qurān
And make me steadfast upon the commands of the Holy Qurān*

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Qurān will Intercede and Take People into Paradise

It is narrated by Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Prophet of Mankind, the Peace of our Heart and Mind, the most Generous and Kind ﷺ has stated, “Whoever learnt and taught the Holy

Qurān, and then acted upon whatever is in the Holy Qurān; the Qurān will intercede for him and take him into Paradise.” (*Mu’jam Kabūr*, pp. 198, vol. 10, Ḥadīṣ 10450, *Tārīkh Dimishq*, pp. 3, vol. 41)

*The passion to recite the Qurān for this I supplicate
To die as a martyr under the green dome O Allah عَزَّوَجَلَّ, make this my fate*

The Excellence of Teaching an Āyah [Verse] or a Sunnah

It is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that whoever teaches one Āyah of the Glorious Qurān or any Sunnah of the Dīn to anyone, Allah عَزَّوَجَلَّ will prepare such a reward for him on the Day of Judgement, that there will be no reward better than that for anybody. (*Jam’ul-Jāwāmi*, pp. 281, vol. 7, Ḥadīṣ 22454)

صَلُّوا عَلَى الْكَئِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Rewards Until the Day of Judgement for the One Who Teaches One Āyah!

It is narrated by the Possessor of Two Nūrs, the Compiler of the Holy Qurān, Sayyidunā ‘Uṣmān ibn ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ that the Master of Madīnah, the Comforter of the Hearts, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever teaches one Āyah of the Holy Qurān will receive double the reward of the one who learns [that Āyah].” In another Ḥadīṣ, it is narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever teaches one Āyah of the Glorious Qurān, as long as that Āyah continues to be recited, he will continue to get reward.” (*Jam’ul-Jāwāmi*, pp. 282, vol. 7, Ḥadīṣ 22455-22456)

*The passion to recite the Qurān – grant it to me
O Allah عَزَّوَجَلَّ! Forgive all my sins out of Your Mercy*

Allah ﷻ Increases the Reward until the Day of Judgement

It is mentioned in a Ḥadīṣ, “Whoever teaches one Āyah of the Book of Allah ﷻ or one chapter of knowledge, Allah ﷻ will continue to increase his reward until the Day of Judgement.” (*Tārīkh Dimishq*, pp. 290, vol. 59)

*O my Lord! Bestow upon me the passion to seek the knowledge of Islam
O Allah ﷻ! Grant me the enthusiasm to learn and teach the Holy Qurān*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Memorized 15 Juz of the Qurān in the Womb of Mother

A useful question, with its faith enlightening reply, is hereby presented from Malfūzāt-e-A'lā Ḥaḍrat:

Question: Your eminence! Is there any age specified in the Sharī'ah for ‘Taqrīb-e-Bismillāh’?

Response: There is nothing fixed in the Sharī'ah [in this regard], however the age of 4 years, 4 months, and 4 days has been considered [for this] by the respected scholars. When Sayyidunā Shaykh Khwājāḥ Quṭb-ul-Ḥaq wad-Dīn Bakhtiyār Kākī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was 4 years, 4 months, and 4 days old, his ‘Taqrīb-e-Bismillāh’ was arranged and people were invited. Sayyidunā Shaykh Khwājāḥ Gharīb Nawāz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also present and was about to ask the child to recite the Bismillāh, but then he was invoked with divine inspiration [Ilhām] that, ‘Wait, Ḥāmid-ud-dīn Nāgorī is coming and he will teach [the child to recite Bismillāh].’

At the same time in Nāgor, Qāḍī Ḥāmid-ud-dīn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ received divine inspiration telling him to go and teach one of the servants of Allah ﷻ to recite the بِسْمِ اللَّهِ. Immediately, he visited the ceremony

¹ Ceremony to solemnize the commencement of reading of the Holy Qurān by one's child.

and said to the child, “Son! Recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ The child began to recite “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” and he continued to recite from the beginning of the Holy Qurān until he had completed the recitation of 15 Juz from memory. Shaykh Qādī Hāmid-ud-dīn and Shaykh Khwājāh Gharāib Nawāz رَحِمَهُمُ اللَّهُ تَعَالَى said, “Son! Continue reciting!” The young child replied, “I had heard this much in the womb of my mother, and this is as much as she had memorized, so I too memorized this much!” (Mulfuẓāt-Ālāḥadrat, p. 481)

May Allah عَزَّوَجَلَّ have mercy on them and may He forgive us for their sake!

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*O Allah عَزَّوَجَلَّ! Make me truthful in my love for You
And make me a sincere devotee of Your Prophet too!*

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Unfortunately, due to a lack of Islamic knowledge, many Muslims today are unaware of the rulings of Sharī’ah regarding the recitation of the Qurān, teaching the Qurān, listening to the Qurān, touching the Qurān, etc. In order to propagate the knowledge of Islam, and with the intention of saving Muslims from sins, a garland of colourful Madanī Pearls is hereby presented.

21 Madanī Pearls Regarding the Recitation of the Holy Qurān

1. Amīr ul Mūminīn, Sayyidunā ‘Umar-al-Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to kiss the Holy Qurān every day, and would say, “This is the covenant of my Lord عَزَّوَجَلَّ, and His Book.” (Ḥaṣḥafī, Dur-ru-Mukhtār, pp. 634, vol. 9)

2. It is Mustahab to recite Ta'awwuz 'أَعُوذُ بِاَللّٰهِ' when beginning Tilāwah, and it is Sunnah to recite Tasmiyyah 'بِسْمِ اللّٰهِ' at the start of a Sūrah, otherwise it is Mustahab. (*Bahār-e-Sharī'at*, pp. 550, vol. 1, part 3)
3. If Tilāwah is started from Sūrah Taubah, then recite both Ta'awwuz and Tasmiyyah; however; if Tilāwah is started from before this point, and Sūrah Taubah comes along during the recitation, there is no need to recite Tasmiyyah. The recitation of special Ta'awwuz at the start of this Sūrah, which has been introduced by some of Huffāz of these times is baseless. Moreover, the common view that Tasmiyyah should not be recited even when starting from Sūrah Taubah is simply incorrect. (*ibid*, pp. 551)
4. It is Mustahab to perform Tilāwah in the state of Wuḍu, facing the Qiblah, and whilst wearing good attire. (*ibid*, pp. 550)
5. Reciting the Holy Qurān by looking at it is preferable than reciting it from memory, because this not only involves reciting the Qurān, but it also includes looking at the Holy Qurān as well as touching it, and all these are acts of worship. (*Ghunya-tul-Mutamallī*, pp. 495)
6. The Holy Qurān should be recited in an exceedingly elegant voice, and if somebody does not possess a pleasant voice, he should try to beautify his voice when reciting. However, it is impermissible to recite in such a tone that causes the improper utterance of the letters, like the way that singers do. Take utmost care in upholding the rules and regulations of recitation [Tajwīd]. (*Dur-ru-Mukhtār*, pp. 694, vol, 9)
7. It is preferred to recite the Holy Qurān in an audible voice, as long as it doesn't cause trouble for anybody who is praying, anybody who is ill or anybody who is asleep. (*Ghunya-tul-Mutamallī*, pp. 497)

8. When the verses of the Holy Qurān are recited aloud, some people, although remaining silent, continue to look around and continue to perform various movements and gestures. Such people should note that listening attentively is also essential in addition to remaining silent. In this respect, A'lā Ḥaḍrat, the Leader of the Aḥl-us-Sunnāh, Shaykh Imam Ahmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 352 of Volume 23 of *Fatāwā Razawīyyah*, “It is Farḍ [Compulsory] to listen attentively and to remain silent when the Holy Qurān is recited. Allah عَزَّوَجَلَّ says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَكُمْ تَرْحَمُونَ ﴿٢٠٣﴾

And when the Qurān is recited, listen to it attentively and keep silent, so that you are bestowed with mercy”

(Kanz-ul-Īmān [translation of Qurān]) (Part 9, Sūrah al-A'rāf, verse 204)

9. When the Holy Qurān is recited aloud, it is Farḍ on all attendees to listen to it provided they have congregated for the purpose of listening. Otherwise, it is sufficient if one of them listens, while others may carry out their activities. (*Fatāwā Razawīyyah (Jadīd)*, pp. 353, vol. 23)
10. It is Ḥarām for everybody in a gathering to recite aloud. In gatherings of Īṣāl-e-Šawāb, usually everybody recites aloud – this is Ḥarām [Strictly forbidden]. If a number of people recite, the ruling for them is to recite quietly. (*Baḥār-e-Sharī'at*, pp. 552, vol. 1 part 2)
11. If, when reciting in the Masjid, other people are present who are offering Ṣalāh or reciting invocations, you should recite in such a volume that only you can hear; the sound should not reach the person next to you.
12. It is impermissible to recite the Holy Qurān aloud in the marketplace, or anywhere where people are working. If the people do not listen

to recitation, then the sin will be upon the reciter. If the reciter began reciting before the people became occupied in their work at a place that is not specified for work, then if people do not listen to recitation, the sin will be upon those people. However, if he began to recite after they had already started working; the sin will be on the reciter. (*Ghunya-tul-Mutamallī*, pg. 497)

13. It is also discouraged to recite aloud where somebody is learning Islamic knowledge, or where a student of Islamic sciences is revising or researching. (*ibid*)
14. There is no harm in reciting the Holy Qurān whilst lying down, as long as the legs are folded up [i.e. not stretched out] and the face is uncovered. Additionally, it is also permissible to perform Tilāwāḥ whilst walking or working, provided attention of the heart is not distracted; otherwise it would be Makruḥ [disliked]. (*ibid*, pp. 496)
15. It is impermissible to recite the Holy Qurān in the bathroom or in places of impurity. (*ibid*)
16. Listening to recitation of the Holy Qurān is better than reciting the Holy Qurān or offering Nafl Ṣalāḥ [Supererogatory prayer]. (*ibid*, pp. 497)
17. If somebody recites incorrectly, it is Wājib for listener to correct him, provided that it does not create animosity or envy. (*ibid*, pp. 498)
18. In the same way, if somebody takes somebody else's Qurān temporarily, and he notices some printing or transcription error in it, it is Wājib for him to inform the owner. (*Baḥār-e-Sharī'at*, pp. 553, vol. 1, part 3)
19. In the summer, it is better to complete the recitation of the Holy Qurān in the morning, whereas in the winter, it is better to complete it in the initial part of the night, because it is mentioned

in a Ḥadīṣ, “Whoever completes the recitation of the Holy Qurān at the start of the day, angels will ask forgiveness for him until the evening, and whoever completes it at the beginning of the night, angels will ask forgiveness for him until the morning.”

As the daytime is longer in the summer, completing the recitation of the Holy Qurān in the morning will result in more supplications for forgiveness by the angels. On the other hand, the nights are longer in winter; therefore completing it in initial part of the night will amount to more [supplications for] forgiveness. (*Ghunyatul-Mutamallī*, pp. 496)

20. When the recitation of the full Qurān is completed, it is better to recite Sūrah Iklās 3 times. This also applies when offering Tarāwīḥ Ṣalāḥ; however, if completion is being done in Farḍ Ṣalāḥ, do not recite Sūrah Iklās more than once. (*ibid*, pp. 496)
21. On completion of the recitation of the full Holy Qurān, after reciting Sūrah Nās, recite Sūrah Fātiḥah and Sūrah Baqarah up to **وَأَلَيْكَ هُمُ الْمُنْفَعُونَ** ١٠١, and then make Du’ā [supplication], because this is Sunnah. In this respect, Sayyidunā ‘Abdullāh bin ‘Abbās رضى الله تعالى عنهما reports from Sayyidunā Ubay bin Ka’ab رضى الله تعالى عنه, “When the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite ‘قُلْ أَعُوذُ بِرَبِّ النَّاسِ’ ١, he would start Sūrah Fātiḥah, then Sūrah Baqarah up to ‘وَأَلَيْكَ هُمُ الْمُنْفَعُونَ’ ١٠١, and then after asking the Du’ā [supplication] for the completion of the recitation of the full Qurān, he would stand up.” (*Al-Itqān fī ‘Ulūm-il-Qurān*, vol. 1, pp. 158)

The Madanī Child Revealed the Secret!

Sayyidunā Abū ‘Abdullāh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘Sayyidunā Shaykh Abul Ḥasan Muhammad bin Aslam Ṭūsī عَلَيْهِ رَحِمَهُ اللهُ الْقَوِي used to take utmost care in concealing his good deeds, to the extent that he once

said, “If it was up to me, I would hide away from even Kirāman Kātibīn (the two respected angels who write down a person’s deeds) to perform the worship of Allah عَزَّوَجَلَّ!”

The narrator states, ‘I was in the company of the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for a period of over 20 years but I never saw him, other than on Fridays, performing even two Rak’ats of Nafl Ṣalāh. The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would take a pot of water into his special room and then close the door from the inside. I was never able to find out what he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did in his room, until one day, when his son began to cry loudly. As the child’s mother began to try to calm the child down, I asked, “Why is the child crying so much?” Then the respected lady said, “This child’s father (Sayyidunā Shaykh Abul Ḥasan Ṭūsī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) recites the Holy Qurān in this room and cries [with fear of Allah عَزَّوَجَلَّ], so this child also begins to cry upon hearing his father crying!”

Shaykh Abū ‘Abdullaḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, “Shaykh Sayyidunā Abul Ḥasan Ṭūsī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, in order to protect himself from the perils of ostentation, would take so much care to conceal his good deeds that after performing worship in his special room and before coming out, he would wash his face and put Kohl in his eyes, so that nobody would be able to guess that he had been crying by looking at his face or eyes!’ (Ḥilyat-ul-Awliyā, pp. 254, vol. 9)

May Allah عَزَّوَجَلَّ have mercy on him and May He عَزَّوَجَلَّ forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*May my every action be solely for You
Grant me such sincerity – I implore You!*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْكَئِيبِ

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! On one hand, these are the most sincere and devout people who conceal their good deeds; and unfortunately, on the other hand, there are the naive, sincerity-lacking people like us, who loudly proclaim and declare any good deeds they perform. First of all we do not even manage to perform good deeds, and if we rarely succeed in doing a good deed, we end up showing off!

*My insolent ego has affected my heart deep inside it
When I did a good deed, I wasn't able to hide it*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is Farḍ on Every Muslim to Read the Qurān with Correct Pronunciation & to Abstain from Incorrect Recitation

The Leader of the Aḥl-us-Sunnah, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shaḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, “Without doubt, to learn enough Tajwīd that one is able to correctly pronounce every letter¹ and save himself from mistakes in recitation is Farḍ al-‘Ayn [compulsory for every individual].”

The Excellence of Madanī Children who Recite the Qurān

Allah عَزَّوَجَلَّ wills to torment the people of the Earth, but when He عَزَّوَجَلَّ hears the children reciting the Holy Qurān, He عَزَّوَجَلَّ holds the torment back. (*Sunan Dārimī, pp. 530, vol. 2, Ḥadīṣ 3345*)

*O Allah عَزَّوَجَلَّ! Bless us for the sake of those children, who have the Qurān memorized
Bless us for the sake of the Green Dome, whose light has the world mesmerized*

¹ That is to articulate all of the Quranic letters from their correct point of articulation according to the principles of Tajwīd.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! From the platform of the global non-political movement for propagation of Qurān and Sunnah, Dawat-e-Islami, countless Islamic seminaries have been established in various countries across the world, under the name of Madrasa-tul-Madīnah.

At the time of writing this book, in Pakistan, there are 50,000 boys and girls being taught recitation and memorization of the Holy Qurān for free in these seminaries. Additionally, classes for adults who wish to learn the correct pronunciations of the Holy Qurān, under the name of Madrasa-tul-Madīnah (for adults) have also been established in innumerable Masājid and at other locations. In these classes, people who remain busy at work and other activities throughout the day are taught the correct way to recite the Glorious Qurān and various Du'ās [supplications] and Sunnahs, usually after Ṣalāt-ul-Isha for approximately 40 minutes. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Similar institutions, with the same name, have also been established for Islamic sisters.

14 Madanī Pearls Regarding Sajdah at-Tilāwah

1. Sajdah-at-Tilāwah becomes Wājib when one recites or hears an Āyah [verse] of Sajdah [prostration]. (*Hiddāyah*, pp. 78, vol. 1)
2. Recitation of the translation of an Āyah of Sajdah in Persian or any other language also makes the Sajdah Wājib on the reciter and the listener, whether the listener understands that this was an Āyah of Sajdah or not. However it is necessary to inform him that it was translation of Āyah of Sajdah if he is unaware of it. And if it was recitation of Āyah of Sajdah, then it is not necessary to inform the listener that it was Āyah of Sajdah. (*Fatāwah Alamghīrī*, pp. 133, vol. 1)
3. It is a condition for recitation that the volume of recitation should be at least such that it can be heard by the reciter himself if there

is nothing preventing him from hearing. (*Bahār-e-Sharī'at*, pp. 728, vol. 1, part 4)

4. It is not necessary for the listener to have intentionally heard the Āyah; the Sajdah becomes Wājib even on hearing the Āyah unintentionally. (*Hiddāyah*, pp. 78, vol. 1)
5. If the Āyah was recited with such a volume that it can be heard, but because of noise or deafness he was unable to hear, the Sajdah becomes Wājib on him. However, if his lips merely moved but sound not was produced, the Sajdah will not be Wājib. (*Fatāwah Alamghīrī*, pp. 132, vol. 1)
6. It is not necessary to recite the entire Āyah for the Sajdah to become Wājib. Merely reciting the word which contains the matter of the Sajdah, along with a word present before or after it, is sufficient [for it to become Wājib]. (*Rad-dul-Muhtār*, pp. 694, vol.2)
7. **Method of Sajdah at-Tilāwah:** The Sunnah method of the Sajdah is as follows: Stand up, and then whilst saying **اللَّهُ أَكْبَرُ** go into Sajdah and recite **سُبْحَانَ رَبِّيَ الْأَعْلَى** a minimum of 3 times. Then whilst saying **اللَّهُ أَكْبَرُ**, stand up. Reciting **اللَّهُ أَكْبَرُ** before and after the Sajdah is Sunnah. Standing before going into Sajdah and standing after performing the Sajdah both are Mustahab. (*Dur-ru-Mukhtār*, pp. 699, vol. 2)
8. It is not required to raise the hands when saying **اللَّهُ أَكْبَرُ** for the Sajdah at-Tilāwah, nor is it required to recite the Tashahhud (Attahiyyāt) or pay the Salām. (*Tanvīr-ul-Abṣār*, pp. 700 vol. 2)
9. When making an intention for the Sajdah at-Tilāwah, it is not necessary to relate it to the specific Āyah; a general intention of performing Sajdah at-Tilāwah is sufficient. (*Dur-ru-Mukhtār*, *Rad-dul-Muhtār*, pp. 699, vol. 2)

10. If an Āyah of Sajdah is recited outside of Ṣalāh, it is not Wājib to perform the Sajdah immediately. It is, however, preferred to perform it immediately. If one is in the state of Wuḍu, then delaying it is al-Makruḥ-u-Tanziḥī. (*Dur-ru-Mukhtār*, pp. 703, vol. 2)
11. If it is not possible to perform the Sajdah at that time for any reason, it is Mustahab for the reciter and the listener to recite:

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

**We heard and we obeyed; May forgiveness from You be granted,
O our Lord, and towards You we have to return.**

(*Kanz-ul-Īmān [translation of Qurān]*) (Part 3, al-Baqarah: 285)

(Rad-dul-Muḥtār, pp. 803, vol.2)

12. If, in the same Majlis¹ (an assembly), one Āyah of Sajdah is repeatedly recited or listened to, only one Sajdah will be Wājib, even if it is heard from different people. Similarly, if one recited an Āyah [of Sajdah], and then he heard same Āyah from someone else, only one Sajdah will be Wājib upon him. (*Dur-ru-Mukhtār*, *Rad-dul-Muḥtār*, pp. 712, vol. 2)
13. It is al-Makruḥ-u-Taḥrīmī to leave the Āyah of Sajdah out when reciting the whole Sūrah. There is no harm in reciting the Āyah of Sajdah alone; however, it is better to recite a few preceding or succeeding Āyahs with it. (*Dur-ru-Mukhtār*, p. 717. vol. 2)

For the Fulfilment of Needs

14. According to the Ḥanafī Doctrine there are 14 Āyahs of Sajdah in the Holy Qurān, and if all 14 of these are recited in a Majlis for any particular purpose, and then the Sajdahs are performed, Allah عَزَّوَجَلَّ

¹ For the definition of a Majlis and for more details regarding gatherings, refer to the publication of Maktaba-tul-Madīna: Bahār-e-Sharī'at, vol. 1, part 4, pp. 736.

will fulfil that purpose; whether the person does a Sajdah after every Āyah or does all 14 Sajdahs collectively after reciting all 14 Āyahs.

(Bahār-e-Sharī'at, pp. 738, vol. 1 part 4)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 14 Āyahs of Sajdah

1. إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾
(Part 9, A'rāf: 206)
2. وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٦٢﴾
(Part 13, Ar-Ra'd: 15)
3. وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦٣﴾
يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿١٦٤﴾
(Part 14, Nahl: 49-50)
4. قُلْ أَمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ
لِلْأَذْقَانِ سُجَّدًا ﴿١٧٤﴾ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٧٥﴾ وَيَخِرُّونَ
لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٧٦﴾
(Part 15, Banī Israel: 107-109)
5. إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾
(Part 16, Maryam: 58)
6. أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَ
الْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ
فَمَا لَهُ مِنْ مَكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٦٤﴾
(Part 17, Hajj: 18)

7. وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾
(Part 19, Furqān: 60)

8. أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٦١﴾
اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٦٢﴾
(Part 19, Naml: 25-26)

9. إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾
(Part 21, Sajdah: 15)

10. فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى
وَحُسْنَ مَآبٍ ﴿٢٥﴾
(Part 23, Sād: 24-25)

11. وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ
بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾
(Part 24, Hāmim As-Sajdah: 37-38)

12. فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾
(Part 27, Najam: 62)

13. فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٣٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٣١﴾
(Part 30, Inshiqāq: 20-21)

14. وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾
(Part 30, 'Alaq: 19)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9 Madanī Pearls as Regards to Touching the Holy Qurān

1. When not in the state of Wuḍu [ritual ablution], it is Farḍ to perform Wuḍu in order to touch the Noble Qurān. (*Nūr-ul-Īdāh*, p. 18)
2. When not in the state of Wuḍu, it is permissible to recite the Holy Qurān by looking without touching it.
3. It is not permissible to perform Tayammum in order to touch the Holy Qurān, to perform Sajdaḥ at-Tilāwaḥ, or to perform Sajdaḥ ash-Shukr [prostration of gratefulness], when water is in reach. (*Baḥār-e-Sharī'at*, pp. 352, vol. 1, part 2)
4. It is Ḥarām for a person upon whom Ghusl [ritual bath] is Farḍ, to touch the Holy Qurān. This includes the blank margins, the cover, and the cloth of the Holy Qurān. Similarly, it is also Ḥarām to recite the Holy Qurān by looking at or from memory, to write an Āyaḥ, to write a Ta'wīz [amulet] of an Āyaḥ, to touch such an amulet, or to touch or wear such a ring which has Qurānic verses inscribed e.g. ring having inscribed Muqatta'aṭ¹. (*Baḥār-e-Sharī'at*, pp. 326, vol. 1, part 2)
5. If the Holy Qurān is in a case, it is permissible to touch the case. It is also permissible to touch it using a handkerchief or any other type of cloth which is neither integral to you nor to the Holy Qurān. It is Ḥarām to touch the Holy Qurān with the sleeve of your shirt or the edge of your scarf; even if a corner of a shawl is hanging off one shoulder, you cannot use the other corner of that shawl to touch the Holy Qurān, as all of these are considered as being integral to you in the same way as the cover of the Holy Qurān is considered as being attached to it. (*Dur-ru-Mukhtār*, *Rad-dul-Muhtār*, pp. 348, vol. 1)

¹ ق - طه - يس - كهيعص - الم etc. are called Muqatta'aṭ letters.

6. The rulings of reciting and touching the Holy Qurān also apply to translations of the Holy Qurān in English, Persian, or any other language. (*Bahār-e-Sharī'at*, pp. 327, vol. 2)
7. It is not permissible for the one who has not performed Wuḍu or for whom Ghusl is due to touch an Āyah written in a book or in a newspaper; similarly, it is also not permissible to touch the back side of the paper directly behind the section where Āyah is written.
8. A person who has not performed Wuḍu or on whom Ghusl is due is not allowed to touch any part of a piece of paper upon which only an Āyah, and nothing else, is written; this includes touching the front, back, the edges etc.

*Yā Allah عَزَّوَجَلَّ! Make me learn protocols of the Qurān, so auspicious
Show me the Ka'bah; and the emerald dome, so blessed*

A Madanī Request to Publishers

9. It is a heartfelt Madanī request to the publishers of religious books and monthly journals to refrain from printing any Āyahs or translations of Āyahs on any side of the front cover or back cover of books, pamphlets, booklets etc. because in picking up and touching the book, countless Muslims are caught up in absent-mindedly touching the Āyahs without Wuḍu.

In this respect, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shaḥ Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن has stated on page 393 of volume 23 of Fatawā-e-Razawīyyah, “Printing Āyahs onto a paper which is wrapped around a bundle or packet of newspapers or booklets, or on cards or envelopes, causes disrespect to occur and leads towards Ḥarām, because it could be touched by postmen or others who may not be in the state of Wuḍu or may require Ghusl, or by Kuffār [disbelievers] who are always in a state of

impurity [i.e. without Ghusl], and this is Ḥarām. Allah عَزَّوَجَلَّ states: لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (Translation from Kanz-ul-Īmān: None is allowed to touch it, except when in state of ritual ablution).

These might be placed on the floor in order to affix seals; these might be ripped and thrown into the waste, and this misconduct with Āyah resulted from the act of the publisher or writer.”

*What is faith? I asked my intellect
My intellect responded: faith is all respect*

اَسْبِغْنَ لِلّٰهِ عَزَّوَجَلَّ! If you see an Āyah of the Holy Qurān printed on the cover of any book, it is requested that, after making good intentions, you show the aforementioned passage to the publisher, or send them a photocopy of it by mail [or email]. Along with it you should write, ‘After seeing an Āyah of the Holy Qurān on the cover of your so-and-so book, I am writing to request that you kindly refrain from printing Āyahs or their translations on the covers of books, so that Muslims can be protected from unmindfully touching them without Wuḍu.’ جَزَاكَ اللّٰهُ خَيْرًا

If the publisher is a devotee of the scholars of Islam اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, he will bless you with his supplications, and will express his intention to be mindful in such matter in the future.

*O Lord! Protect me always from those who disrespect
And may I too never commit any form of disrespect*

4 Madanī Pearls Regarding the Translation of the Holy Qurān

1. The translation of the Holy Qurān should not be read without the Tafsīr [Commentary]. What follows is a summary of part of a

Fatwa [legal ruling] written by A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, 'It is impossible to gain an understanding from simply reading the translation of the Holy Qurān without extensive knowledge. In reality, there is more harm than goodness in this. If you are to read the translation, you should do so under guidance of some expert, pious perfect Sunni scholar.' (*Fatāwā Razawīyyah (Jadīd)*, pp. 382, vol. 23)

2. In order to understand the Holy Qurān, obtain a copy of the translation written by A'lā Ḥaḍrat, the Reviver of the Sunnah, the Guide of Tariqah, the Scholar of Shari'ah, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shah Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, which is entitled 'Kanz-ul-Imān' [Treasure of Faith], comprising of the commentary by the name of 'Khazāin-ul-'Irfān' written by 'Allāmah Maulānā Sayyid Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَاقِي; or the commentary written by 'Allāmah Muftī Ahmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, entitled 'Nūr-ul-'Irfān.
3. Act upon the Madanī In'ām¹ of reciting 3 verses of the Holy Qurān (with translation and commentary) every day; إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ you will see the blessings of this for yourself.
4. In accordance with the organisational structure of Dawat-e-Islami, each Masjid has been regarded as a Żailī Ḥalqaḥ (Sub-Unit). In every Żailī Ḥalqaḥ it is an aim to establish a Madanī Ḥalqaḥ (a study circle) every day after Ṣalāt-ul-Fajr to recite/listen

¹ In the Madanī environment of Dawat-e-Islami, there are 72 Madanī In'āmāt [Madanī action points] for Islamic brothers and 63 for Islamic sisters, which have been formulated in the form of questions in a booklet to help Muslims to lead a pious Islamic lifestyle. Those who are fortunate enough, perform Fikr-e-Madīnah [self-reflection] on a daily basis whilst filling in the boxes given for answers, and then they hand the booklet in to their local Zimmadār [representative] of Dawat-e-Islami within the first 10 days of every new Islamic month. To learn about the complete method for this, obtain the booklet entitled 'Madanī In'āmāt from Maktaba-tul-Madīnah [the publishing house of Dawat-e-Islami]. The majority of the publications of Maktaba-tul-Madīnah are available on Dawat-e-Islami's website: www.dawateislami.net for free download.

3 verses of the Holy Qurān with the translation of Kanz-ul-Īmān and the commentary of Khazāin-ul-'Irfān/Nūr-ul-'Irfān. If possible all Islamic brothers should try to gain the blessings by participating in Madanī Ḥalqah.

2 Madanī Pearls Regarding the Burial/

Submergence of Qurānic Pages

1. If a transcript of the Holy Qurān becomes so old that it is no longer possible to recite from it and there is a likelihood of the pages slowly decomposing or being ruined, it should be wrapped in a pure cloth and buried in a secured place. For this, a Laḥad (a sort of grave) should be made (after digging a ditch, make an opening in the wall which faces the Qiblah, large enough to contain all the sacred pages) so that dirt does not fall on it. Alternatively, having placed it into the ditch, place a board over it as a shelter, so that the dirt does not fall on it. If a transcript of the Holy Qurān becomes old, it should not be burned.) (*Baḥār-e-Sharī'at*, pp. 138, part 16)
2. The sacred pages of the Holy Qurān should not be placed into the shallow part of the sea, or into a shallow river or stream, because this generally causes them to float on to the shore and leads to severe disrespect. The method of putting them into to sea is firstly to place them in an empty bag or sack, along with a heavy stone and then make some incisions into the bag or sack so that water can enter into it immediately and it can sink to the bottom of the sea. If water does not enter into it, it sometimes floats for miles and reaches the shore. In the greed of obtaining the bag or sack, at times uncivilised people, or even Kuffār [disbelievers] heap the respected pages at the shore and then such severe acts of disrespect take place that the heart of a devotee would begin tremble upon hearing about such events. In order to ensure that the bag or sack

reaches the deep part of the sea, help can be obtained from a Muslim boatman, however it should be remembered that the incisions should be made in any case.

*May I respect the Qurān all the time
O Lord! With Your fear may I always tremble*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8 Miscellaneous Madanī Pearls

1. It is a protocol to keep the Holy Qurān in a case or in a cover. Muslims have been acting upon this since the time of the Ṣaḥābah and Tabi'in رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ. (*Baḥār-e-Sharī'at*, pp. 139, part 12)
2. One of the etiquettes of the Holy Qurān is to refrain from turning the back towards it, spreading out the legs towards it, putting the feet higher than it, and being on a higher surface as compared to it. (*ibid*)
3. The 3 sciences of Lughāt [Language], Naḥw [Grammar], and Ṣarf [Morphology] are all equal in status. It is permissible to put any book of these sciences on top of the other one. On top of those, books of 'Ilm-ul-Kalām¹ can be placed; on top of those, books of Fiqh [jurisprudence] can be placed; and on top of those, books of Ḥadīṣ and supplications mentioned in the Holy Qurān and Ḥadīṣ can be placed. Then on top of those, books of Tafsīr [commentary] can be placed; and finally, on top of all of these, the Holy Qurān can be placed. Do not put any cloth on top of a suitcase in which the Holy Qurān has been placed. (*Fatāwah Alamghīrī*, pp. 323- 324, vol. 5)

¹ 'Ilm-ul-Kalām is that branch of Islamic Sciences which deals with philosophical study of Attributes of Allah عَزَّوَجَلَّ.

4. If someone keeps a Holy Qurān in his house with intention of blessings and goodness, but he does not recite it, he will not be sinful. In fact, even this intention of his will be a means of reward for him. (*Fatāwā Qādī Khān, pp. 378, vol. 2*)
5. If the Holy Qurān accidentally falls from someone's hands or rack onto the floor, there is no sin for him nor is any Kaffārah [expiation] required.
6. If somebody مَعَاذَ اللَّهِ عَزَّوَجَلَّ throws the Holy Qurān onto the floor with the intention of disrespect, or puts his feet on the Holy Qurān with the intention of disrespect; he will become a Kāfir [disbeliever].
7. A statement made in words of vow (Qasam) or oath whilst holding the Holy Qurān in hands or putting hand onto the Holy Qurān is recognized as a firm vow (Qasam). However, if someone says something without uttering specific words of vow/oath while holding the Holy Qurān in his hands or putting his hand onto the Holy Qurān, vow (Qasam) will not establish in this case nor will any Kaffārah [expiation] be required. (*Fatāwā Razawiyyah (Jadīd), pp. 584-585, vol. 13*)
8. Even if there are many Qurāns stocked in a Masjid, and not all of them are being used; some are wearing out; it is impermissible to sell them and to spend price in the affairs of the Masjid. However, such Qurāns may be distributed to be placed into other Masjids and Islamic schools. (*Fatāwā Razawiyyah (Jadīd), pp. 164, vol. 16*)

*O my Lord! May recitation become part of my daily routine!
In reciting the Qurān wholeheartedly, may I become keen!*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

5 Madanī Pearls Regarding Īṣāl-e-Šawāb

[Donating Reward of Good Deeds]

1. The Beloved and Blessed Prophet ﷺ has stated, “The condition of a deceased person in his grave is like that of a drowning person; he waits anxiously for supplications from his father, his mother, his brother or his friend. When anyone’s supplication reaches him, he considers it better than the world and everything that it contains. Allah عزوجل bestows the Šawāb gifted by living relatives to the deceased like mountains. The gift of the alive to the dead is to supplicate for their forgiveness.” (*Shu’ab-ul-Īmān*, pp. 203, vol. 6, *Ḥadīṣ* 7905)
2. It is mentioned in Ṭabarānī, “When somebody sends the Šawāb [reward] of good deeds to a deceased person, Jibrīl عليه السلام places the Šawāb in a refulgent tray and stands carrying it near the grave and says, “O inhabitant of the grave! Your relatives have sent a gift; accept it.” On hearing this, he becomes happy, whereas his neighbours (the deceased present in his neighbouring graves) are grieved on their deprivation.” (*Mu’jam Awsaṭ*, pp. 37, vol. 5, *Ḥadīṣ* 6504)

*Alas! The frightening grave is darker than the night
O Lord! With Your mercy, illuminate it with light*

3. In addition to the Īṣāl-e-Šawāb of the recitation of the Holy Qurān, one may also make the Īṣāl-e-Šawāb of any good deed like Farḍ, Wājib, Sunnaḥ, Nafl, Ṣalāḥ, Fasting, Zakāḥ, Hajj, delivering a speech or Dars, travelling with a Madanī Qāfilaḥ, acting upon the Madanī In’āmāt, partaking in the call towards righteousness, studying a religious book or making individual effort for Madanī acts etc.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Method of Īṣāl-e-Šawāb

4. Īṣāl-e-Šawāb is not a difficult task; even it is sufficient to say or make the intention in the heart that, ‘O Allah **عَزَّوَجَلَّ**! Grant the reward of the Holy Qurān I have recited (or the reward of my so and so good deeds) to my deceased mother’ **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the Šawāb will be delivered.

The Method of Fātiḥah

5. The method of Fātiḥah that is common amongst Muslims nowadays, especially upon food, is very good. As this is done, the Īṣāl-e-Šawāb of recitation etc. can also be made along with. Put out all the foods which have been made for Īṣāl-e-Šawāb in front (or put out a small amount of each food), along with a glass of water.

Then, reciting **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**, recite Sura-tul-Kāfirūn once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

Recite Sura-tul-Ikhlās 3 times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Recite Sura-tul-Falaq once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ
 النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Recite Sura-tun-Nās once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
 الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْخِثَّةِ وَالنَّاسِ ﴿٦﴾

Recite Sura-tul-Fātiḥah once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ
 وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
 الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

Recite the following once:

الْحَمْدُ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ
 يُعِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
 مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Then, recite the following five verses:

1.  وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
(Part 2, Al-Baqarah: 163)
2.  إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ
(Part 8, Al-A'raf: 56)
3.  وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
(Part 17, Al-Anbiyā: 107)
4. مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ؕ
(Part 22, Al-Ahzāb: 40)
5. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ
سَلِّمُوا تَسْلِيمًا ؕ
(Part 22, Al-Ahzāb: 56)

Now recite Ṣalāt-‘Alan-Nabi:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَالْهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط صَلَوةٌ وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ

After this recite:

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ؕ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ؕ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ؕ
(Part 23, Aş-Şaffāt: 180-182)

Now the person reciting the Fātiḥah should raise his hands and say aloud ‘al-Fātiḥah.’ All those present should recite Sura-tul-Fātiḥah in

low volume, and then the reciter should make the following announcement, “Lend me the Šawāb of whatever you have recited.” All of those present should say, “We have donated it to you.” Now the reciter should perform the Īšāl-e-Šawāb.

The Method of Du’ā [Supplication] for Īšāl-e-Šawāb

O Allah **عَزَّوَجَلَّ**! Grant us the Šawāb of whatever has been recited (if food etc. is present, then also say) and the Šawāb of the food that has been prepared and whatever other deeds we have been able to perform to this day, not according to our imperfect deeds, but according to Your unlimited Mercy; and send its Šawāb on our behalf into the court of Your Beloved **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Through the means of Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, send its Šawāb to all other Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام**, all the blessed Companions **عَلَيْهِمُ الرِّضْوَان**, and all the noble Saints **عَلَيْهِمُ اللَّهُ تَعَالَى**. Through the means of Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** send its Šawāb to every Muslim human and Jinn born from the advent of Sayyidunā Adam **عَلَى نَبِيِّنَا وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَام** to this day, and all such those who will be born till the Day of Judgement.

During this, also mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate the Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication are pleased by it.) Then, finish the supplication as usual. (If a small amount of each type of food was placed in front with the glass of water, then mix them back into the rest of the food and water).

*Send the rewards of my deeds to the entire Ummah
Forgive me and forgive the Beloved’s entire Ummah*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

17 Madanī Pearls Regarding the Imāmaḥ [Sunnah Turban]

Firstly, 6 Sayings of Mustafa ﷺ

1. 2 Rak'ats of Ṣalāḥ performed whilst wearing an Imāmaḥ are better than offering 70 Rak'ats without wearing Imāmaḥ.' (*Firdaus –bima' Šaur-ul-Khitāb*, pp. 265, vol. 2, Ḥadīṣ 3233)
2. Wearing an Imāmaḥ over a headgear is the difference between us and the Mushrikīn [idol-worshippers]. For every fold of the Imāmaḥ that a Muslim wraps around his head, he will be given one Nūr [light] on the Day of Judgement.' (*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 353, Ḥadīṣ 5725)
3. Without doubt, Allah عَزَّوَجَلَّ and His angels send Ṣalāt on Friday on those who wear an Imāmaḥ.' (*Firdaus –bima' Šaur-ul-Khitāb*, pp. 147, vol. 1, Ḥadīṣ 529)
4. Offering Ṣalāḥ whilst wearing an Imāmaḥ is equivalent to 10,000 virtues.' (*ibid*, pp. 406, vol. 2, Ḥadīṣ 3805; *Fatāwā Razaviyyah (Jadīd)*, pp. 225, vol. 6)
5. One Ṣalā-tul-Jumu'aḥ performed whilst wearing an Imāmaḥ is equivalent to 70 without it. (*Tarīkh Madīnaḥ Dimishq la ibn 'Asākir*, pp. 355, vol. 37)
6. 'Imāmaḥs are the crowns of the Arabs, so wear the Imāmaḥ and your honour will augment. Whoever wears an Imāmaḥ; he gains one virtue for every fold [of the Imāmaḥ that he wraps around his head].' (*Jam'ul-Jāwāmi*, pp. 202, vol. 5, Ḥadīṣ 14536)
7. It is mentioned in the 312-page book Baḥār-e-Sharī'at, published by Dawat-e-Islami's publishing house, Maktaba-tul-Madīna, on page 303 of part XVI, 'Tie the Imāmaḥ whilst standing, and put on the Pājāmaḥ [Shalwār, lower garment] whilst sitting. Whoever

does the opposite of this (i.e. he ties the Imāmaḥ whilst sitting, and puts on the lower garment whilst standing); he will be afflicted with a disease, for which there is no cure.'

8. It is more appropriate to wrap the first fold of the Imāmaḥ towards the right side of the head. (*Fatāwā Razawiyyah (Jadīd)*, pp. 199, vol. 22)
9. The Shimlaḥ (Unwrapped end of the turban) of the blessed Imāmaḥ of the Beloved and Blessed Prophet ﷺ would generally hang behind his blessed back, sometimes it would be on the right hand side, and sometimes there would be two Shimlaḥs between his two blessed shoulders. To keep the Shimlaḥ on the left hand side is against the Sunnaḥ. (*Ash'at-ul-Lam'aāt*, pp. 582, vol. 3)
10. The length of the Shimlaḥ of the Imāmaḥ should be at least the width of four fingers, and at most up to the middle of the back, i.e. approximately the length of one arm. (*Fatāwā Razawiyyah (Jadīd)*, pp. 182, vol.22)
11. Bind the Imāmaḥ whilst standing facing the Qiblaḥ. (*Kash-ul-Iltibās fī Istihāb-il-Libās lil Shaykh 'Abd-ul-Ḥaq Dīhlvī*, pp. 38)
12. (13.) The Sunnaḥ of the Imāmaḥ is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and it should be bound in a dome-like fashion. (*Fatāwā Razawiyyah (Jadīd)*, pp. 186, vol. 22)
14. (15.) If you have a large kerchief with which you can produce enough folds to cover the whole head, then it will be considered as an Imāmaḥ. It is Makruḥ to bind a small kerchief with which one can only produce one or two folds. (*Fatāwā Razawiyyah (Jadīd)*, pp. 299, vol. 7)
16. When taking the Imāmaḥ off, unbind it fold by fold (rather than taking it off as it is still bound). (*Fatāwah Alamghīrī*, pp. 330, vol. 5)

17. ‘Allāmah Shaykh ‘Abd-ul-Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The blessed Imāmah of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was often white, sometimes black and sometimes green.’ (*Kashf-ul-Iltibās fī Istihbāb-il-Libās*, pp. 38)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Our Master present in the Emerald Dome, the Mercy for the Universe صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would adorn his enlightened head with blessed green Imāmah, and [for this reason] Dawat-e-Islami has made the green Imāmah its symbol. What an attraction the green Imāmah reflects! The glowing, illuminated dome on the blessed, radiant tomb of the Master of Makkah and Madīnah, our Beloved and Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also green!

The devotees of the Prophet should also wear a green-coloured Imāmah in order to keep their heads green and resplendent. Also the green colour should not be too dark; rather it should be so beautiful and bright that even in the darkness of the night, its shimmering and illuminating colour is easily seen by virtue of the blessings of the green splendours of the green dome.

*Madīnah has no need for the moon, the sun, or their light
It is illuminated by the emerald dome, day and night!*

صَلُّوا عَلَى الْكَئِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ شَاءَ اللَّهُ ﷻ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the whole world"** إِنَّ شَاءَ اللَّهُ ﷻ.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah إِنَّ شَاءَ اللَّهُ ﷻ.

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